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RELIGION IN THE PUBLIC SCHOOLS

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In discussing the possibility of teaching religious truths in the public schools, the first thought which will occur to anyone is the great number of forms which religious organization and expression have taken in our country. There have been times in the history of mankind when the people of a given nation were connected with but one church. That time has long since passed. Especially in our own country is it true that no form of religious activity can command anything like a majority of the people. In other words, any one church is in a minority, and the main question of difference numerically between churches is merely how small this minority may be.

Remembering also that the public schools belong to all the people, and not to any one portion of them, it at once becomes imperative that we should consider whether it is possible to isolate out from the phenomena of religious thought, as expressed in its manifold forms, those which are common to all, which, in short, belong to religion in itself, and not only to any of its particular modes of expression. If that should prove possible, it would at once become practicable to embody such common truths in the teaching of the public schools, as belonging to all, and not to a few. Such truths would almost fall under the ancient category, "Quod ubique; quod semper; quod ab omnibus."

Attempts have been made thus to isolate common religious doctrine. One such attempt may be cited as an example. Pro-

fessor Votaw of The University of Chicago, in a paper presented at the meeting of the Religious Education Association, in 1908, expressed his view in the following words:

> What do we mean by religion? Is religion to be identified with ecclesiastical organization, creed, ritual, and emotionalism, so that when those are dismissed nothing remains? In most of the discussions over the Bible and religion in the public schools, this seems to be the point of view. The partisan advocates of particular sects, the zealous guardians of religious liberty, and the vigorous opponents of everything called religious, all join hands to keep the Bible and religion out of the public schools.
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> But this conception of religion so generally held by Christians differs from that held by Jesus, whom we Christians profess to follow. He did not make religion to consist in ecclesiasticism, or in doctrinal belief, or in ritualism, or in emotionalism. He gave to his followers no ecclesiastical organization, no theological creed, no ritual or ceremonial system, no standard type of emotional experience. To him religion was an ideal of life. Religion meant righteousness, the doing of God's will, the possession of the qualities of character described in the Beatitudes, the doing of the good and helpful deeds described in the Sermon on the Mount and the parables, the love to God and love to men in which the law and the prophets were summarized, the practice of justice, mercy, and faith, the weightier matters of human obligation which men were leaving undone. This was what religion meant to him, and this is what religion should mean for us.
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> Religion, therefore, as interpreted by Jesus, and by all Christianity that has been faithful to his teaching, and by the Hebrew prophets upon whose foundation he built, means reverence, trust, obedience, faithfulness, industry, sincerity, honesty, truthfulness, righteousness, justice, purity, honor, kindness, sympathy, helpfulness, health, and happiness. Religion is an ideal of life. For all these qualities and acts the actual teaching of Jesus can be cited, and his own example shown. These qualities and acts therefore set forth the ideal of life which religion at its best proposes.

This list of the essential religious ideas is extremely interesting. It seems to me, however, that it is fatally defective. It comprises a code of conduct—a code perhaps complete, and certainly very comprehensive and important. Such a code of conduct in its essentials, it is true, is found in every form of religion. It is found also in every formulation of ethics. It seems to me, however, that the code in question is not itself either a system of ethics or a system of religion. Ethics, as I take it, comprises two essentials: the first being a code of conduct; the second being the motives for action under this code.

It is not enough to present to anyone a mere list of desirable moral actions. Least of all is that possible with one who is young. He may be told never so often that he should not lie or steal, but always the question occurs, Why? The natural instinct is to do that which seems to give an immediate advantage; falsehood and theft are obvious means to such ends. Queen Elizabeth, we remember, is said to have defined a lie as a convenient means of meeting a difficulty. That which so commended itself to the great queen it will readily be seen commends itself even more pressingly to young and untrained minds. How, then, shall one be taught that this immediate advantage, if gained at all, is at the sacrifice of a far greater advantage, and one which can plainly be shown to be pressing and important? In other words, the motive for each form of moral regulation must be present, must be clear, must be pressing in its nature, or the regulation in question becomes a mere abstract dictum with no practical bearing on life.

Passing a step farther, it may readily be admitted that ethics, in other words a system of conduct and a system of motives for such conduct, is an essential part of every form of religion. But it is also equally plain that religion means more even than this. No system can be considered a religion unless it embodies certain ideas with regard, for instance, to God, to the human soul, to the relation of the human soul to the Divine, the future life, and the relation of conduct in this life to the life hereafter. It will at once be seen that in these ideas we find the motives for ethical conduct which transform ethics into religious ethics, and which supply the powerful springs of action in daily life. Strip away the ideals relating to the Divine Being, or to the future life, or to both, and we have left a system of ethics for which some other motive must be supplied than the religious. Other forms of motive may be supplied, but in this case we have secular ethics and not religious ethics.

Such secular ethics may plainly be shown to exist. There are other motives for right conduct than the religious motive. The motive of desire to attune one's own soul to what is believed to be the Divine purpose, on the one hand; or the motive either

of hope or fear regarding the future life, on the other, may be regarded as obvious forms of religious motive. On the other hand, the desire on the whole to do that which accords with the general social welfare, either now or in the far future, is a purely secular motive, and yet one conceivable as operating powerfully to influence conduct. Again, it may fairly be claimed that a large proportion of right conduct in society, as we understand it, results from one or two other motives: either a sense of self-respect leading one to avoid actions which he regards as beneath him, on the one hand; or a desire to confirm the respect of one's associates, on the other hand. All these together are secular and non-religious motives.

Turning now to religion in this sense, it is plainly apparent that theology, if we may use that term as applied to the body of doctrine which seems to be associated with every form of religion, can by no means be dissociated from sectarianism. Of course I use the term "sectarianism" in no derogatory sense, and merely for the lack of a better and more colorless word to express the idea. It is impossible to formulate any body of doctrine with regard to God or the relation of the human soul to the Divine, or to the future life, without embodying some particular form of theology, which will be in accord with the views of a certain class of people, from which other classes will strongly dissent—and this is sectarianism. From this fact it at once appears that religion, or even religious ethics, cannot be taught in the schools without teaching some form of sectarian religion. Practically, this is even more obviously the case, because such teaching must from the nature of things be in the hands of one who is actuated by the ideas of some form of sectarian religion, or possibly by one who is antagonistic to any or to all forms of religion. It is extremely difficult for anyone to teach either the history or the philosophy of a form of religion which meets his own approval without being more or less unconsciously biased against those which do not meet his approval. Such teaching, it needs no argument to show, would be out of place in the public schools which belong to all the people of all classes.

Again, even if it were desirable to teach religious truths of this character in the schools, it is extremely unlikely that they could be taught to advantage by the ordinary secular teacher. These teachers are trained to educate in certain lines of life. They have, in general, a more or less definite idea as to their own form of religious doctrine and practice. They have not, however, been trained in the really difficult science of theology, and much less trained to educate in such science.

It follows, therefore, that if such instruction should be given it could hardly be done adequately excepting by the clergy, and this at once, if the instruction were given in the public schools as now organized, would import into those schools the clergy of every form of religious thought in the country. It needs only to state this supposition to show at once its impossibility. One need not dwell on the very obvious results in the way of contention and infelicity which would be found in every school of this kind. It has sometimes been suggested that such teaching might well take place in the school building after school hours, children attending only such lessons as might be given by the pastor approved by their respective parents. It is difficult to see how the situation would be affected by having the instruction given after four o'clock rather than before four o'clock, for instance. Surely there is nothing sacred in a particular hour of the day. The conditions would be essentially the same, whatever the hour, and the results would invariably follow.

There remains, of course, another hypothesis. Religious schools, that is, schools under religious control, might be organized by any denomination, and taxes for school purposes assigned them proportionately. This would make it possible to support at the public cost schools like the present public schools in which no religious instruction is given at all, and at the same time schools in which instruction is given by Catholics, by Methodists, by Presbyterians, or any other religious body, as the case might be. It may be said that not a few in our community urge this as being just. Their ground is that they regard no teaching as adequate unless religious teaching is made a part of it; that one fundamental principle of education

from their point of view is the religious atmosphere in the school; and that if the present system is maintained they are compelled from a sense of duty to establish and maintain schools at their own cost to carry out these ideas. Inasmuch as they at the same time must pay taxes to support the schools in which religion is not taught, it is very obvious that they must pay doubly toward education. This they regard as unjust.

If we consider this suggestion we are at once confronted with the fact that there is hardly any political doctrine which our experience has more firmly embedded in the national consciousness than that of the separation of church and state. This is not merely a vague political theory, either; it is a conclusion reached by our people as the result, in the first place, of a long experience of the union of church and state in Europe, and what we believe to be the extremely unfortunate consequences in leading to repression of free thought, and to dissension of the bitterest description. In the next place, it is based on experience in this country. The Virginia Statute of Religious Liberty of 1776 was brought about because the people of that state became convinced that there was no safety for democratic institutions if the state supported any one form of religion. Again, in Connecticut, one church was supported by taxes until 1817, when the constitution was changed to put that state also on the general basis of separating political and religious activities. It is true that the Constitution of the United States puts no inhibition on the states in this respect, and that therefore any state may, if it sees fit, provide for supporting either the public worship or the education of any particular church or of all churches, at its will. At the same time, in the constitution of every state will be found a distinct prohibition on the state government toward using the public funds for any such purpose; and this is the expression, as I have said, of a public conviction almost universal and deeply rooted. Whatever benefits might be conceived to follow from the plan contemplated I greatly fear would be far more than counterbalanced by the innumerable and complicated evils of a partnership between the state and the churches, or any of them. The possibilities of dissension, especially of

contention over the proper distribution of the public funds, are interminable.

Another grave result would follow. Many of us believe, and believe strongly, that whatever benefits may be conceived to flow from the atmosphere of religious life in which those of the same faith live and work together, and teach and are taught apart from others, are far less than the incalculable benefit to the national life derived from the union in the same school of those of all political parties, of all religious views, of all races. It is the fusion of these which forms a republic such as ours, which makes it possible for people of conflicting races and creeds to live together in peace, in mutual respect, working out the common interest of the Republic, without confusion, without dissension. This would be lost if we should isolate those of each faith in its own separate church schools, and the loss would be enormous. Moreover, as a part of this loss would be, I greatly fear, that mutual respect which those of different views learn for one another when they live and work together. Isolation almost invariably means a lack of common understanding, and that means prejudice, and prejudice means hostility. In the interest, then, of the welfare of the Republic, based on union of thought and action, our common schools, as they are, seem to many of us as yet the last word of social science in the direction of an enduring republic.

There remains the important question as to whether ethics, secular in character, can be taught in the public schools; and, further, as to how it should be handled. This question is a vital one in our public life. I am convinced that those who insist that character is the first consideration in our early education are right, and that the state cannot afford by its education to bring up a set of young people who are intelligent and intellectually acute, but conscienceless. The proper training of character, therefore, in the public schools should be, undoubtedly, a matter of the most earnest attention. We should cease merely talking about it and it should be carried into practice in every schoolroom in the land. It should be made a part of the training of every professional teacher, and should be foremost in the

thoughts of all to whom are intrusted the destinies of our young. It is obvious that ethics of this character involves, as has been pointed out, a code of conduct, and at the same time an adequate presentation of the motives of action which lie back of the code. It is not enough to have a formal teaching of these principles, although that in its place is valuable, but the teaching should permeate the entire school life; should be made a part of the instruction in every school subject; should be present in the life of the school in its every day and every hour of work; should be the primary thought in the mind of all the teachers all the time. This is entirely possible, and if handled in that way there can be created in every school not merely a definite body of knowledge to be imparted, but what our friends of the religious schools call an atmosphere of the utmost inspiration. In the organization of this work I repeat that among others it seems to me that the most important and the most easily presented motives are the two of self-respect and the respect of one's associates. Few things are more powerful in determining one's conduct than the opinion of his fellows, and the teacher should endeavor in every way to build up in the school a body of opinion with regard to certain specific lines of conduct which will powerfully reinforce what may come from his lips. Other motives are so remote that they become very shadowy. It is true that to some extent children can be taught the duty of certain lines of conduct as, on the whole, improving the society in which they live. It is not impossible to make this a motive, but with the many it will be so far removed as to have little force; and so far as benefit to remote posterity is concerned, one is tempted to remember what Sir Boyle Roach said, "Why should I benefit posterity? What has posterity ever done for me?" On the other hand, I am inclined to believe that a vast number of very upright persons are affected slightly or not at all by the religious motive of conduct, and that their correct conduct comes primarily from one of the two motives to which I have referred. A sense of personal dignity and self-respect it seems to me should be the first; and many a man refrains from falsehood or dishonesty not because he fears the Divine displeasure,

not because, on the other hand, he fears the penalty of courts of law, but because he respects himself so much that he scorns what he regards as an unworthy action. This is a worthy motive, and entirely capable of translating into constant action, even with the very young.

Of course it may be added that such treatment of ethical questions by no means displaces a further treatment which superadds to the secular motive—which in fact all should have —the possible religious motive, but leaves that to be added in the home and in the church, by parents and by the clergy. It is true that in many cases parents are not keenly responsive to these questions. It is true, also, that in many cases children outside of the schoolroom are not subject to church control, and that the Sunday school has a far smaller part in their lives, if it has any part at all, than have the daily hours in the schoolroom. All that that means, however, is that the church needs—and by the church I mean every form of religious activity—the church needs to devise new and more efficient ways of influencing the public life. We are acting on old lines devised and carried on in centuries past; we need new lines of activity to be devised as applied to the conditions in the twentieth century. This is the problem of the church today, and if it is losing its hold on the public mind it is not, I believe, because it is not put in control of the schools, but because it has not learned as yet what the twentieth century means. When the church has learned that it will resume its former position of powerful influence on the entire community.

One thing more should be said. There is one matter with regard to religion in the public schools which the church may legitimately claim, and that is negatively, if you please, this: that the school should not teach directly or by indirection anti-religious doctrines. It is no more the right of the public school to teach atheism than it is to teach any form of religion. Moreover, in this same connection, the public schools should teach a respect for every form of religious organization, and the utmost fairness and justice in dealing with them. It is impossible to discuss history without crossing the lines of religious controversy. It

is impossible to teach many forms of social thought without coming in contact with the diversities of religious doctrine and action, as found in daily life.

We should discuss this question without bitterness. It is not wise, on the one hand, for those who disapprove the present system to stigmatize our public institutions as Godless schools; it is not wise, on the other hand, for those who believe in the advisability of maintaining this secular character of public education to assail others as bigoted religionists. There can be no doubt that each side embraces people of the utmost integrity of thought and of earnest moral purpose. The question should be discussed solely on its merits, and we should try to reach conclusions as a body of American citizens, respecting one another, recognizing the weight of opposing convictions, and seeking only the highest good of the young intrusted to our charge. In the words of our great President, in short, we should act "with malice toward none; with charity for all."

A REPORT OF THE SECOND ANNUAL MEETING OF THE NATIONAL SOCIETY FOR THE PROMOTION OF INDUSTRIAL EDUCATION

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THE AIMS OF THE SOCIETY

To those who are not familiar with the initial efforts and aims of this association a word of explanation may be of interest. The society states that it has resulted from the conviction "that we are no longer fitting our youth for their opportunities in the way in which they must be fitted."

With a plea for greater social efficiency they present their purposes: First, "To bring to the attention of our national life, of our people, this realization of our shortcomings;" second, "To bring together the people most directly interested in this problem: first, those who have to do directly with industrial callings; next, the great manufacturers who depend on skill in these trades, and the schoolmasters who are to train the boys and girls; and, lastly, the great American public itself, which, after all, in all such questions is as directly concerned as any other party, but which is the one the most often left unconsulted." The society further emphasizes the belief that this problem is to be worked out "in a spirit of industrial peace, not in a spirit of industrial war," "because it is equally to the interest of the workingman, of the manufacturer, of the teacher, of the citizen, that the boys and girls may find an open door to opportunity by which they may fit themselves to be effective men and women in the industrial life of our nation."

THE WORK OF THE SOCIETY

During the past year the society has been actively engaged in the circulation of propaganda. Last spring a committee of ten was organized. The personnel of this committee is suffi-

ciently representative and distinguished to insure a careful hearing for its first report which is as follows:

REPORT OF THE COMMITTEE OF TEN

The committee appointed to consider the relation of industrial education to the general system of education of the country is composed of members living in widely separated parts of the country. Since the appointment of the committee in the spring of 1908 it has been found practically impossible to prepare a final report. The following is therefore offered as a preliminary statement with regard to this matter.

The need for industrial training and the facts concerning our own lack of it have been so often repeated that they may be accepted. All who are acquainted with education in European nations know that in the matter of industrial education we are far behind such countries as Germany, that our apprenticeship system, even if materially extended, can offer industrial education to only a few; that there are practically no facilities for the training of the youth between the ages of 14 and 18 for industrial pursuits, and the opportunities for those who are in the trades to improve their skill by theoretical training is confined to isolated and occasional schools. It is also perfectly clear that this is an industrial age and that the education which is to serve for a whole people must take account of vocational training.

TWO GROUPS CONSIDERED

Assuming these facts as clearly demonstrated, it is evident that two distinct groups of our population are to be considered: (1) boys and girls between the ages of fourteen and eighteen who leave the grammar school and at present have no systematic opportunity for training in the industries; (2) the men and women now in the industries who desire to increase their skill and efficiency by further study. The problem of industrial training seems, therefore, so far as the schools are concerned, to be divided into practically two parts, according as it applies to one or the other of these groups.

THE INDUSTRIAL TRAINING OF YOUTHS

The vast majority of children leave school at the end of the grammar-school period, a number in fact leaving the school before that time. Any vocational school which has to serve this great group of citizens must evidently fulfill the following conditions:

(*a*) Such school must articulate at some point with the public-school system of the country, preferably with the grammar school. In other words, the grammar school must at some point in its course lead a boy or girl naturally into some vocational school, if such schools are to be fruitful to the great mass of youth.

b) If the grammar schools are to make this connection with the vocational schools, it is clear that the grammar schools should at some part of their course do their part in developing the vocational purposes of the pupils on the basis of enlightenment concerning the advantages of skilled vocations, including the trades. It is clear, also, that every study should be so taught as to bring out its application to life, particularly to the skilled vocations, although these studies should not be so taught in the grammar school as to provide preparation for any particular trade. It is clear, too, that the grammar school should introduce elementary industrial training in some form, either in the form of manual training at the bench or at the forge or in household pursuits wherever the training could be effectively given. Such an introduction of subjects for industrial training must come through the substitution of these subjects for something in the curriculum. The way of industrial education lies not in a more complex curriculum in existing schools, but in a larger variety of schools, each with a simpler programme and each seeking to do well the work it sets out to do.

c) Such schools as may articulate with the grammar school for the training of youths will therefore most likely assume the form of training schools for particular industries. They will be local in their character and will seek to serve the needs of the local industry. The boy or girl trained in them will not be a skilled journeyman in any trade, but will have received a fundamental training in those things which will make him a skilled journeyman in a short time and will at the same time prompt him to a higher form of vocational efficiency than he is likely to have had otherwise. In this respect the industrial training school for youth is likely to have much the same relation to the preparation of a skilled journeyman as the high-grade engineering school has to the preparation of a practical engineer.

SCHOOLS FOR THOSE ALREADY IN THE INDUSTRIES

Experience would seem to indicate that the schools which seek to serve those already in the industries will assume one of two forms:

a) Industrial-improvement schools.

b) Trade schools.

The industrial-improvement school has so far, as it is likely to do in the future, assumed the form of an evening school in which are taught the fundamental sciences upon which a trade rests, together with such technical information as can be given in a physical, chemical, or mechanical laboratory. For example, those who are engaged in the power station of an electric railroad, as motormen, as electricians, or as linemen, may in such a school learn the fundamental theory of electricity, the method of insulation, of electrical measurement, and of the transformation of energy, All of these principles may be illustrated before their eyes in the electrical

laboratory, and they may thus acquire a foundation of knowledge which will enable them to become in time foremen, managers, or perhaps inventors. Such a school appeals only to the men of more than usual ambition and energy.

The pure trade school, on the other hand, undertakes to teach not alone the fundamental processes of a trade, but its technique. It therefore lays chief emphasis upon giving to its students such continuous practice as may bring them up to the point of expertness. It seeks to reproduce as nearly as possible the conditions of actual practice.

GENERAL CONCLUSIONS

It seems clear to your committee that schools of all the types which have been mentioned here, both for the youths and for the adults, are likely to be attempted, and in fact are being attempted in the various parts of the United States. The committee believes that all these types of schools are to be welcomed as experiments in the general problem which we are trying to solve. Success in industrial training does not depend upon the adoption of one type of school. A measure of success is likely to be achieved by all of these efforts, and in the judgment of your committee it is wise for those who have to do with industrial education to welcome during the next decade of experimentation all these forms of industrial education, whether they be in the form of a trade school for boys, an industrial improvement school for boys and adults, or a trade school for the workers of a trade. Ultimately, all these efforts will, by the force of educational gravitation, relate themselves to the public-school system of the country, partly by the adaptation of the public-school system itself, partly by the adaptation of these industrial schools. No series of schools can finally survive which does not so relate itself to the public-school education, since the source from which pupils are to be drawn must in the long run be the public schools. The committee, therefore, feels that any of these efforts undertaken in an intelligent, sympathetic, and proper spirit, is to be welcomed as a new contribution to the general problem of industrial education in the United States.

THE COMMITTEE OF TEN

Following is the membership of the committee:

Henry S. Pritchett, president Carnegie Foundation for the Advancement of Teaching, *chairman*.

Paul Hanus, Harvard University.

M. W. Alexander, General Electric Co., West Lynn, Mass.

Thomas M. Balliet, dean School of Pedagogy, New York University.

Elmer E. Brown, U. S. commissioner of education, Washington, D. C.

William Maxwell, superintendent of public schools, New York City.

President E. J. James, University of Illinois.

L. D. Harvey, superintendent of schools, Menomonie, Wis., and president National Educational Association.

THE BUSINESS MEETING

Certain legislation enacted at the business meeting defines the intention of the association concerning its campaign of the immediate future. An officer was authorized who will represent the society personally everywhere in the country as its officially delegated commissioner. This action was the result of the recommendation of the president, Carroll D. Wright. In his opening address he urged the importance of such an official, claiming that he should be a high-priced man, one of broad culture and experience, who could meet equally well the representative of the government, of educational, or industrial interests. The national congress was memorialized in recommendation that the Bureau of Education, now a branch of the Department of the Interior, be created a department. This recommendation carried the important corollary that a new cabinet officer be established, whose duty will be to conserve the educational interests of the country.

THE PROGRAMME

The text of the meetings was contained in the statement of Gov. Hoke Smith when he said that our government supplied a liberal education for the few and nothing for the 75 per cent. engaged in manual labor. Enlarging upon the natural resources of the country he emphasized the fact that development of the individual could obtain only when there was fair support for the family. He dwelt upon the need of statistics and information and expressed the belief that the national government should contribute directly to the solution of educational problems and distribute information to all parts of the country.

The national government was represented by Dr. Elmer Ellsworth Brown, United States Commissioner of Education. Dr. Brown spoke on "The Unifying Influence of Industrial Art." He dwelt on the fact that trade schools or technical

schools of any kind should be intimately connected with the general movement of public education. He said in part:

We shall get a much better system of industrial education in this country if the new movement can be kept in close alliance with our great systems of public schools as already established, than if we undertake to set up an entirely new system that has no part nor lot in the general education movement of our time. The special phase of this subject of which I wish to speak is the unifying influence which is to be exerted within the next few years by industrial art and by the spirit of art as it is to be found in our general education and also in our industrial education.

It is difficult even at this day to speak of art before an American audience without seeming to belittle the subject under discussion. We have not yet got beyond the idea that art is something very like millinery. When I speak of the tendency of our time to emphasize the art side of education, what I have in mind is something much more serious and substantial. Art is that part of education which lays emphasis, first, on the excellence of the work done, apart from any extraneous consideration; and, secondly, lays emphasis on good taste in the product of the work. Our modern education has allied itself with modern science. That alliance is to be maintained and extended. But it has begun to ally itself also with modern art, and that alliance is to be one of the most important in the education of the future. It is already so well begun that we may count on it with confidence in the immediate future.

I am not forgetting that the topic of the evening has to do with industrial education as related to national prosperity, but let it not be forgotten either that the markets of the world are profoundly influenced already by the spread of popular education, and will be more widely influenced by popular education in the course of the twentieth century.

It was not until the nineteenth century that a majority of the population of the civilized world was able to read and write and had come under the influence of organized schools. In the course of the nineteenth century a large proportion, certainly more than three-quarters of the population of Western Europe and America, became a literate population—a people who had tasted the learning of the schools. Now that proportion will be still further increased in civilized communities within the twentieth century. Not only science but art is to be in the schools. The markets of the world must respond not only to a growing demand for modern appliances of comfort and convenience but also to a growing demand for excellence of finish and design.

For forty years or more this demand for fineness and beauty in manufactured products has been steadily gaining ground. Its influence has been clearly manifest in the great world-expositions. It has become a well-

recognized element in international competition. But who can tell what momentum this demand will acquire when popular education shall become ten times as great a power in the world as it is today and when the schools shall become, to an incalculable degree, more alive to artistic ideals than they are today! The commercial advantage in that near future will rest with the nation that can make the finest combination of science and art, the finest combination of inventive skill with beauty of design and workmanship.

SCIENCE AND ART TO WORK TOGETHER

Science and art will have to work together to this end. Inventive skill and the ideals of genuine art do indeed work over into each other and each reinforces the other in the finer manufactures, where the higher grades of intelligence are already in demand. But the disciplines which go to make an educated man, all of them work together in the making of a high-grade artisan. Except for an occasional freak or a still more occasional genius, our main reliance for artistic performance must be a class of workers and designers who have ideas focused by training and training backed up by ideas. Industrial training alone, and particularly industrial training under teachers who themselves have been narrowly trained and never educated, will utterly fail to give us that great army of producers in the field of the finer manufactures which will be needed to supply demands that have already begun to appear. Our industrial education must be carried forward in the full sweep of our great systems of schooling for intelligence, schooling for character, schooling for citizenship, if they would keep from falling into a petty, mechanical, unproductive routine.

SPECIAL SCHOOLS MUST BE CONNECTED WITH PUBLIC EDUCATION

This does not mean that there should be no distinctive trade schools, or agricultural schools, or technical schools of any kind. Such schools, indeed, we must have. The need for them is imperative. But these special and technical schools must be brought into some intimate connection with the general movement of public education or they will fail. I am confident that they will not fail in the end. But they will win their success by bringing over into their new and difficult work of special training a full measure of that general intelligence and insight and strength of ideals which has made the public schools and the public-school teachers of our land so true a source of national pride and power.

The programme was centered upon three phases of industrial training, viz., the apprenticeship system, trade schools, and industrial education in the public schools.

The apprenticeship system of a new type and adequate to the needs of modern industry, was ably presented by Mr. E. P.

Bullard, Jr., president E. P. Bullard Machine Tool Co., and by the vice-president of the society, Mr. Magnus W. Alexander, of the General Electric Co., Lynn, Mass. Mr. Bullard urged that manufacturers give more attention to training their own apprentices. He said in part:

It is admitted by all that we need more skilled men and that some means must be devised for developing the inefficient and unskilled so that they may be valuable to themselves, their employers and to the community in which they live.

Where can these men be found? The supply is inadequate to the demand. Our public schools do not educate for any particular trade, our colleges do so broadly, but not specifically, our technical schools lay the foundation of engineering professions but relatively few have an opportunity to avail themselves of the courses offered. According to a writer in a recent periodical, which I beg leave to quote:

"Less than 5 per cent. of all the millions of school children in the United States ever reach the secondary school and it is safe to say that not more than 25 per cent. of the whole number ever go above the fifth grade; that is to say—of approximately 24,000,000 children enrolled in 1907 at least 18,000,000 will leave school between the fifth and sixth grades."

Think what this means industrially; it means that every year millions of American boys and girls—for all grow up to be Americans no matter where they were born—are sent out wherever workers are needed; to factories, to trades, to commerce, to all industries. They are turned out into a world of fierce competition utterly unfit to compete, into a world of splendid opportunities without the training of intellectual power to enable them to take advantage of these opportunities. Is it strange that skilled workmen are so few, or that the unskilled, low-wage occupations are so overcrowded, or that our armies of unemployed are larger every time depression brings them into notice?

Carefully devised apprenticeship systems successfully operated in the majority of our factories would do much to augment the existing supply of skilled and efficient workmen. They would insure workmen being educated along definite lines, thereby meeting the demand for competent leaders and executives. They would offer to young men of limited means, who would otherwise be forced into that large and growing class of unskilled labor, an opportunity to learn a trade. They would increase the efficiency of a plant, an industry, a people.

APPRENTICES PAY FOR THEMSELVES

Many large and successful concerns who have had apprenticeship systems in operation for a period of years, are unanimous in their statements that apprentices do pay. If properly instructed and intelligently directed,

their employment is more profitable than the employment of the so-called skilled workman who has been available in the past. Apprentices pay as producers during their term of service; as competent skilled journeymen when they have completed their course; and as industrially intelligent foremen and executives later on. These boys who leave at the termination of their apprenticeship course become staunch supporters of the mother shop, always ready to say a good word for it, as loyal as college graduates to their Alma Mater, an unequaled advertising medium.

Does it pay the employee to serve an apprenticeship? I firmly believe it does. He is raised from the ranks of unskilled labor and given an earning power which he could not otherwise command. He is taught to work intelligently and to apply his mind to his work, thus increasing his opportunities for further development and advancement.

An apprenticeship should make the following provisions for the employee: A proper term of service to insure ample time for thorough instruction; sufficient remuneration to support the apprentice during his term of service; instruction in the technique of the trade and allied studies; instruction in the manipulation and care of the appliances of the trade; the fostering of a spirit of ambition and a desire for increased knowledge; and full recognition, upon the completion of the course, of what has been accomplished, by a diploma such as has been adopted by the National Machine Tool Builders' Association.

Magnus M. Alexander, of the General Electric Works at West Lynn, Mass., spoke on "An Effective Apprenticeship Programme." He offered suggestions drawn from the big apprenticeship school established by the General Electric Works, saying in part:

MANUFACTURERS SHOULD HAVE SCHOOLROOMS IN THEIR FACTORIES

A rational apprenticeship system in its final analysis is, after all, a trade school conducted in a factory. This at once implies that provision should be made whereby the apprentices are taught skill and at the same time receive a training of the mind. Any effective system of industrial education, whether promoted through apprenticeship in the factory, private trade schools, or the public-school system, must be based on the broad principle of correlated instruction in the trade itself and the related sciences, and an adequate amount of general culture.

Large manufacturers can take care of both sides of the apprenticeship question by initiating the boys into the trade and also giving them such classroom instruction as will enable them to carry out their work intelligently. Smaller employers can achieve the same general result by calling upon the public schools or existing private educational agencies, for the educational development of the boys, while they themselves teach the

trade in their shops where, after all, the trade can best be taught. Manufacturers of a community may also combine by establishing joint schoolrooms for their apprentices. In any case, there should be close relation between theory and practice; the theory should be taught in as practical a way as possible and the practical work developed along educational lines.

COMMERCIAL WORK ADVOCATED

Inasmuch as apprentices are trained for industrial life, they should, as far as possible, be trained in industrial life, or in other words, should work from the beginning under conditions that approximate those under which they will later on earn their living as industrial workers. Accordingly the apprentice should start on commercial work, for this shows him his position as an economic unit in the factory organization and thereby clinches his interest. He sees that the product of his work is to be a part of some useful machine rather than a plaything or an object of exhibition in some show-case and therefore learns to appreciate the value of time and money.

For this commercial work, apprentices should of course be paid. While the amount of wage will depend to a large degree on local conditions and the prevailing compensation for labor, experience has shown that a liberal treatment of the apprentice-wage question will prove beneficial in the long run; it will enable the employer to select a high grade of apprentices and will allow the boys coming from poor homes and distant places to take advantage of this opportunity of trade training. Classroom instruction should be carried on during the working period for one or two hours every day and apprentices should be paid the same wages as when working at the bench or machine. It is a mistake to expect boys to come to school in the evening physically buoyant and mentally alert after a long day's work; they are then not in condition to reap the greatest benefit from the instruction.

Employers have so far refrained from taking boys under sixteen years of age, believing that they are neither physically nor mentally able to serve an apprenticeship at an earlier age. My experience has proved, however, that excellent material can be found among healthy boys from fourteen to fifteen years of age.

TRADE SCHOOLS

The subject of trade schools was discussed by Mr. George M. Carman, of Lewis Institute, Chicago, John H. Shrigley, president of Williamson Free School of Trades, and Florence M. Marshall, director Boston Trade School for Girls. Mr. Carman distinguished sharply between technical training and trade training. He said:

Much of the special or technical instruction that is needed today can be obtained after leaving school better than in school, if the school had furnished that broad and generous foundation which the education of after-life cannot supply. Too much technical training cannot be given, but it can come too soon and at too great a cost if it crowds out other instruction which cannot be had except in school.

We must distinguish between technical instruction and the trade school. Technical instruction may be given throughout the entire school period. There is a place for it in the education of the child in the elementary school and of the youth and adult in the secondary school, the college, and the university. Technical instruction may be preliminary to the actual work of a trade or supplementary to it. The trade school is a secondary school that fits its students for a trade just as other secondary schools may fit their students for colleges.

MAKE ELEMENTARY EDUCATION MORE INDUSTRIAL

Elementary education should be much more industrial than at present. Technical instruction has a place in the elementary school. It should be adapted to the needs of all children regardless of differences in sex, aims, and future occupations. I agree with Professor Dewey that the child in the elementary school should be led to consider and to get some practical hold of the activities that center in the family—the house and its structure; clothing and its construction; food and its preparation; that the only adequate basis for that unity and correlation of studies that gives interest to the work of the elementary school and makes it effective, is the child's own activities of primary expression—his constructive powers.

Mr. Shrigley, of the Williamson Free School of Trades urged a school of practice making nothing for sale. He said in part:

SCHOOLS CAN TURN OUT JOURNEYMEN

I recommend that the trade-school day be made eight hours long on five days of the week and about three hours on Saturday; that the trades taught be governed to some extent by the school's environment; and that the shops be well equipped with tools and appliances embodying the types of those the pupils must handle after graduation. The teachers should be masters of their respective trades; they must have had good general educational advantages, be well versed in mechanical drawing and mathematics and capable of readily imparting their skill and knowledge to the pupils. It will not answer to have schoolmen with a limited practical knowledge of trades as mechanical teachers.

It is advisable to have representatives of mechanical avocations on the Boards of trade schools. All trade work should be instructional and

nothing should be made for sale. To manufacture for the market would not be scholastic, neither should schools be run as competitors of legitimate business enterprises or paid labor. Manufacturers should be fair in their treatment of school graduates. It is entirely practicable to have the trade-school course so thorough in practice as well as in theory, that the graduates will be at once qualified to work as journeymen.

Miss Florence M. Marshall, director of the Boston Trade School for Girls, spoke on behalf of women in industry:

TEACH TRADES TO GIRLS

All history proves that women have a right to industry. Moreover, many lines of industry are dependent on woman's skill, such as industries dealing with clothing and household products, and woman herself is dependent on the opportunity to participate in constructive industry in order to reach her highest development. The fact that a number of industries are able to use women's labor in the unskilled processes, and that the present organization of industry prevents their becoming skilled workers without training, necessitates provision for trade education.

Assuming that a study of the locality has revealed that three-fourths of the girls enter industries with a grammar-school training or less; that there is no opportunity for them to enter skilled industries because of lack of training, even though the industries are in need of skilled workers; and that the kind of work girls are doing is detrimental physically and morally, is lowering to their standard of living and hence having a bad effect on our future homes, the following scheme for a school is mapped out.

NO TRADE TEACHING BEFORE END OF COMPULSORY SCHOOL AGE

The requirements for admission should be at the limit of the compulsory school age. The course of study should combine a school and a workshop, the type of workshop to be determined by the skilled industry of the locality. The academic work should be definitely applied to the trades being taught. The technical work should be organized so that each year should fit for some definite step in the trade, so that the girl who could spend but one year could at least gain entrance to a skilled industry, even though her work be of the simplest character. The academic teacher should have the power to adapt the work to the demands of the trades, giving practical problems aimed at practical results. The managers of the workshops should be trade workers with teaching power, but the shops should be conducted according to the principles of the trade.

Such a plan presents many difficulties. None are insurmountable. The disposition of the product of such workshops, even in large cities, could never mean serious competition if the main aim is to produce workers, and the product is used as a means to that end. The individual character

of instruction, necessitating small classes, might seem to present a serious difficulty in per capita cost, but the experience of the two schools conducted on the workshop plan shows that the per capita rate can be reduced to a figure less than that of the manual-training high schools. The necessity of conducting such a school during working hours rather than school hours has presented no difficulties in the places where it has been tried.

In a debate on the round table on evening-school work, Louis Rouillion, director of the educational work of the Mechanics' Institute of New York, stated that training at night schools was the most practical form of trade teaching. He said in part:

EVENING SCHOOLS BEST FOR REAL VOCATIONAL WORK

In great Britain the evening vocational schools are wielding so large an influence that all attempts at day training are almost eclipsed. In this country by far the larger amount of real vocational training that is definite and effective, is being done in the evening schools. The reason is not far to seek.

The evening school does not interfere with the pupil's present earning capacity, nor with his hours of labor. It only asks for some of the time that would otherwise be lost in idleness or in the pursuit of amusement. In vocational training the evening school has a decided advantage in that it does not have to force or urge a boy to select this or that trade, but finds him already employed as a plumber, a mason, or a carpenter, with his ambition aroused to excel in his trade. The mere fact that a lad elects to attend an evening school puts him in the select class of the actively ambitious. This is one reason why the tone of the evening trade schools and mechanics' institutes is pitched to a higher and truer key than obtains in similar day-school work. The earnestness and intensity of purpose of these students is a well attested fact.

There is heard much talk about the self-sacrifice and hardships in a boy attending evening school after eight hours labor at his trade. Any one who has had to do with evening-school work knows how misplaced is such sympathy. The school work is seldom a burden to the student, in most cases it is a real pleasure, as attest the faces of these students at their school work. This actual joy in their work is frequently reflected in the attitude and feelings of the teacher. The reaction upon him is not one of exhausting his nervous vitality, but quite the contrary.

EVENING SCHOOLS TO SOLVE THE PROBLEMS

Evening schools will, undoubtedly, be the solution of our problem that will be the most generally accepted in the immediate future and it is along

these lines that we may look for the major part of all real vocational training.

There are two somewhat clearly defined types of evening technical schools along which lines the immediate development of vocational training will probably occur. One type is the trade school pure and simple where instruction is confined to the technique of the trade. The other type gives instruction only in such school subjects as will add to the efficiency of the boy as a mechanic. A school may advantageously combine these two types. If a carpenter attends a school of the former type he constantly has his hammer and saw in hand and is confronted with the intricacies of stair building or house framing. If he attends a school of the second type he is taught to make and read architectural drawings, to estimate on a job, to cypher, and is, perhaps, taught something of the properties of the materials with which his trade brings him in contact.

Schools of these two types may run into highly specialized forms and contribute largely and effectively toward increased industrial efficiency.

Mr. L. D. Harvey, Superintendent of Schools, Menomonie, Wis., and president of the National Educational Association, and Thomas M. Balliet, dean of School of Pedagogy, New York University, presented the claims of the public schools to an adequate system of industrial education. The *Atlanta Journal* reports Mr. Harvey as follows:

"I am glad to see that Georgia has established the type of school that has heretofore been lacking in our country, the secondary schools, the district agricultural schools, for the country boys and the country girls, to teach them how to intelligently and efficiently live their lives in the country."

This tribute to Georgia's pioneer work in secondary education that reaches the farm was enthusiastically applauded. Mr. Harvey said that until recently a tremendous majority of country children over city pupils has gone almost without recognition.

Mr. Harvey told of industrial training in the schools of his own town. The boy pupils, he said, especially are realizing the attractive inducements offered them by the training in the way of increased learning capacity. They are each year continuing in greater numbers their grammar-school work to the high-school grades. Only two pupils dropped out from the promoted eighth-grade classes this last term, he said, and the year before every scholar moved up to the high school.

When a boy can step from the second grade of the high school with two years of manual training into certain lines of work and earn from $2.50 to $3 a day, more than his father is making after forty years of work, as he can in Menomonie, said Mr. Harvey, his parents and the boy

himself all say there is something to the new training, and generally the boys want to continue through the other two years of the course, in the belief that even greater advantages will accrue to them.

WHAT IS NEEDED

"I want to see some system that will hold our boys and girls in the public schools as long as possible. I don't want to see any system that will put a premium upon early withdrawal from school."

Mr. Balliet said in part:

MAKE MANUAL TRAINING PRACTICAL

So far as the elementary schools (apart from special vocational schools) are concerned, the following forms of vocational and industrial training are possible: cooking and sewing; manual training for all through the entire course; drawing, color work, design and the elements of industrial art for all. The closest possible co-ordination between the drawing and manual training should be made.

In manual training mere exercises should be eliminated and "projects," which appeal to the interest of children, made. The teacher may be interested in the exercises involved in the "projects," the pupil is interested solely in the thing made. When children make things which they are not even willing to sell, then manual training for them is industrial education. The product has high value for them, although it may have no market value.

Manual training of this kind appeals most strongly to children's interest, forms a natural transition to strictly vocational industrial training, and forms the broader training on which specialization in vocational training should be based. It bears the same relation to the latter as a liberal education does to professional training in the higher institutions of learning.

SHOULD ESTABLISH ELEMENTARY VOCATIONAL SCHOOLS

Special vocational schools should also be provided which would take the pupils at the age of twelve, regardless of the grade to which they belong in school, and give them a four years' course fitting them for some trade or vocation. Most communities will not be ready for several years or more to undertake the establishment of this type of schools although several cities have already done so.

In this type of trade school it will be difficult to hold boys until they complete the course. There is therefore danger of "flooding" the market with half trained boys to which just objections can be made by labor unions. Labor unions themselves can do much to prevent this by refusing to admit to membership boys who have not completed their course in school or as apprentices. Labor unions must ultimately have a voice in the management of trade schools as they now have in Germany.

We must establish evening trade schools in the shops of manual-training high schools. This has been done in a certain number of cities where there is such a day high school, and as this is the easiest sort of trade school—and the least expensive—to establish, it should be, under such circumstances, the first one to be undertaken.

OVERHAUL EVENING-SCHOOL SYSTEM

Our whole evening-school system needs overhauling. Our evening schools ought to provide for instruction in English and give the elements of the elementary school studies to foreigners. This is a problem which no other nation has to solve on so large a scale. They should provide facilities for pursuing the studies of the day elementary schools and high schools, to pupils who are forced to leave these schools. They ought to develop a large variety of vocational schools, the number and kind to be determined by the industrial and commercial conditions of the community. Extensive provision should be made in our evening schools for a high grade of instruction in industrial art and for this the instruction in drawing and design in the elementary schools should serve as a good preparation.

We should open trade schools in the shops of technical high schools where such exist. This would involve only very moderate expense. The preference should be given to men who are already at work either as apprentices or as journeymen. There are enough of such to fill this type of schools. This policy can, to some extent, also be followed in other evening trade schools. It will win the support, or at least disarm the criticism, of labor unions.

It is interesting to note the attitude of organized labor as expressed by its representative at this meeting.

Leon C. Sutton, editor of the *Labor World* of New York and New Jersey, spoke on "The Wage Earners' Benefit from an Effective System of Industrial Education." He urged the point of view of the wage earner, saying:

ORGANIZED LABOR MUST BE RECOGNIZED

To some few manufacturers in the United States who want to have educated, at public expense, young men and young women, who, upon their graduation from an industrial school, can be used as a club to lessen the rate of wages or can be used as strike breakers, an effective system of industrial education means one thing. To the wage earner, on the other hand, who wants to have his children taught better than he was taught, it means something far different. He has a different standard. He wants the children taught not merely dexterity of hand but he wants them taught in addition to the theory of mechanics, the reading of blue prints and the use of tools, also the history of commerce, the ancient guilds, the origin

and growth of trades unionism, the story of the struggles through which it has gone, something of what real, true unionism means in the betterment of the men and women of our country today, so that after their years of study in the industrial school they do not come forth with their diploma to eat up their fellow human beings by inferior work at lesser wage during longer hours, and thus be an aid in undoing just what trades unionism has struggled so long and earnestly to win. They must start on their career at the foot of the ladder, well-drilled, of course, with a loyalty to their trade and a pride in their craftmanship and yet a feeling that they have much to learn by practical experience.

ORGANIZED LABOR MUST AID

We believe that in any effective system of industrial education from which the wage earner is to derive a benefit, organized labor must have a part. The young men and the young women educated in the various handicrafts which they have chosen in the trade schools, will be either the friends or the enemies of organized labor.

It is not necessary that the pupils should be taught to be rabid unionists or to be strike breakers, but they should have their consciences awakened and they should learn what trades unionism means, what it has accomplished, and what it hopes to attain. When once they have been taught to think we will risk the rest and an effective system of industrial education can confer no greater benefit upon the future workingmen and workingwomen than to teach them to think, in addition to using their hands.

We have said that an effective system of industrial education must include the co-operation of the trades unionist. The pedagogue sees in theory the value of such a training, the manufacturer sees the value of its productiveness, the trades unionist sees its human side and these young men and young women are to be his successors. He remembers his trials and his sacrifices and he goes with natural caution, but admit him to his proper place among the boards of control and among the practical instructors, give due weight to his advice, and then his attitude of suspicion will be turned to one of cordial co-operation.

INDIVIDUAL ASSIGNMENTS IN GEOGRAPHY

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In a previous article,[1] mention was made of individual or group assignments. These individual assignments in the classes of the elementary school, especially of the fifth, sixth, seventh, and eighth grades, can be made a potent factor for strong work.

The social instinct of the child rebels against repeating recitations made by other members of the class. But he eagerly adds to those recitations, or offers to search for further information, whenever the opportunity offers. This very eagerness on the part of the child to contribute something of vital interest to the class is the foundation for this individual work. With this impetus the child will work diligently and long that he may entertain well, as he takes great pride in making his contribution worth while.

Although this method can be carried out in all subjects of the elementary school curriculum, geography and history are most easily adapted to it. There is, of course, a certain body of facts that every child must know. But beside all this there is a wide range of geographical knowledge from which the child may select to suit his own taste. Here the teacher should guide the child to cultivate what is best suited to his temperament, and teach him to enjoy much that he had ignored. To guide the child thus, means strenuous effort on the part of the teacher; but such effort pays.

Much work can be saved if a card catalogue containing a list of countries to be studied is kept, as in selecting assignments for one country those for others will be noted.

The material for this work is found in magazines, books of travel, works on art and architecture, series of geographical

[1] November number, p. 113.

stories, some of the classics, and in many United States government publications. With a public library to use the teacher will find little difficulty in making a beginning.

Little can be said as to selection and elimination of material, as each teacher must adapt the subject-matter to her class. After a teacher has selected and organized her material, she must then consider her class and give each pupil an article suited to his particular temperament and so of real interest to him. The child should then study his article and report on it the following day. This report should take the form of a short lecture. The little lecturer should stand before his audience and talk to them, showing any illustrations he may have to emphasize his talk, or dramatizing any of the manners he may choose to.

It is well to have several children give reports from varied sources on a large topic. Then they will be able to organize the reports and work out for themselves that body of facts which must be known.

This method of study will train them to compare and question intelligently the textbooks, and to weigh the evidences of books, magazines, and newspapers. It will teach them where and how to look for information on any given subject. It will also be one aid toward forming good habits in reading for later life.

Its influence on oral language is powerful. In one seventh grade class which I took, not a single child would give a recitation of more than one short choppy sentence. I immediately began individual assignments in the geography and in one month every child could talk for at least five minutes in reporting an article or chapter of a book. At first the vocabulary was meager, pronunciation incorrect, and grammatical construction atrocious. Nevertheless, no child was corrected while talking before the class; but gradually by private discussions the children freed themselves of all this and were able to talk fluently.

Occasionally, written reports are advisable, as a result of the children's own search. The written papers of a meager two or three lines of errors at the beginning of the month changed to one or two pages of fairly well written subject-matter at the end. This shows that when the children have definite and

interesting knowledge on a subject they are able to put it into written expression.

The general results of work of this kind are far-reaching. It oftentimes awakens an interest in the home of the child and shows the parents their opportunities. It broadens the child's horizon so that he appreciates other conditions than his own. It puts a vital life and enthusiasm into the schoolroom that has not existed there before. It makes for general culture not only for the pupil but for the teacher as well.

The illustrations given below are ones which have been used in the seventh grade here within a year. Those of the industries are being worked out as this goes to print. No geographical series nor government publications are on these lists, although they were used and furnish excellent material.

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THE KINDERGARTEN PROGRAMME

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The School of Education

The kindergarten programme is to the kindergarten what the course of study is to the school. Usage has established the word programme, in this particular sense, until it is now so firmly fixed that the difficulty of dislodging it, to secure more uniform terminology, would probably cost more effort than it would be worth. Moreover, "course of study" has a connotation of definite conscious purpose on the part of the pupil, which scarcely describes the very playful and indirect modes of learning in the kindergarten. Suffice it to say then, that by programme we mean such organization of children's interests and activities as may fitly be made for children of from four to six years of age. The experiences chosen for them, the materials used, the playthemes and their treatment all represent a selection of what seems to offer the best conditions for growth.

This paper is a discussion of the governing principles of selection, those that we find in Froebel's theories and those that have been reinforced or modified by modern thought, with some illustrations of typical differences in method and aim engendered by different emphasis of principles.

I. FROEBELIAN PRINCIPLES

Froebel left no kindergarten programme as a distinct model to be followed, or as a type illustrative of his ideas of organization. Apparently he had the simplest possible form of organization of their total activity from day to day and from week to week. It is certain that his children took walks, worked in the garden, played games out of doors and in, looked at pictures, listened to stories, sang songs, and played at making and building. Through it all there is no indication of a typical

treatment of subjects, no hint of a logical development of "subject." Whether one searches the *Mother Play Book,* the *Pedagogics of the Kindergarten,* or the *Education of Man,* the result is the same. We find continuity in short sequences, short steps in organized play, but not long series of related incidents, "worked out" in handwork, songs, games, and stories.

This simplicity is found in the imitative plays and tiny dramas of the *Mother Play Book.* These plays have been taken by many American kindergartners as a long sequential basis for a year's work on which the activities of the kindergarten are founded. That Froebel intended this kind of use is not only problematic but impossible. They are types of experience which a child has and directions to the mother of the way in which to treat these experiences to make them fruitful through play, in which the mirror is held up to the world about of animal life and to the activities of people in the home, in industrial occupations and in festivals.

The same simplicity is to be seen in most German kindergartens today, but too often without the spontaneity and naïveté of the Froebel whose call from table-work to games, was, "Komm' Kinder, lass' uns singen and springen."

It is easily seen that while Froebel was the apostle of continuity in education and while he found it both in "short steps" and in the "long run," the programme as a highly organized continuous course of topics and developing method is a post-Froebelian achievement. The kindergartner has been forced to organize on the basis of the gift sequence in forms of life, beauty, and knowledge, modeled on those suggested by Froebel, on the typical plays of the *Mother Play,* if she be orthodox, or upon some scheme of her own devising. The programmes that are printed in the magazines, that are seen in operation in the kindergartens, show the individual bias and temperament of the kindergartner, her training, and, in general, her philosophy of life. The evolution has been away from the primitive spontaneity of Froebel and often toward over-intellectualization and formalization.

There is great diversity in the modern programme, so great

that it is difficult for the layman to determine what the kindergarten actually stands for. This diversity arises not only from natural causes, but from the varying stress that is laid upon one aspect or another of Froebel's many-sided theories. The person who believes, by temperament and training, most in his gospel of freedom and individual development, lays stress on creativeness and initiative. She who believes most strenuously in the doctrine of order and sees the gifts and the exercises with them as a demonstration of orderly process, leans toward the method of direction. The one who is imbued with belief in symbolism will choose her exercises to embody and convey to the little souls the ultimate truth of which the gift forms or the plays are outward signs, that the child's mind may, by "a series of effluxes," "impose its native forms upon the objective data of experience."

The remarkable contribution of Miss Susan Blow[1] to this subject comes at a most opportune time, and by its vigorous expositions and clear-cut definitions will be of great value in focusing attention on attempts that have recently been made to shape the current of children's ideas and habits under the guidance of definite principles. We shall not all agree with Miss Blow's classification, and many of us will not admit that her characterizations are typical of the largest and most sane existing movements in each type programme. But that is a matter of course and does not impair the value of the book to the thoughtful reader.

Truly, as Miss Blow shows us, influences have drifted in upon the kindergarten from the world of social and educational theory and have left their characteristic mark upon the molding of the kindergarten plan. Each breeze has brought influences for both good and evil, without doubt, but the general effect will be wholesome in the final summing up. It is a merciful fact in the make-up of the human mind that it cannot keep its psychology, its social theory, and its daily living in water-tight compartments and keep on moving. The children are not wholly suffer-

[1] Susan E. Blow, *Educational Issues in the Kindergarten*, Appleton & Co., 1908.

ers from this law of our consciousness. Having lived through the many phases through which the kindergarten has passed it is my belief that these phases are not the microbe diseases of its infancy, but stages in its evolution in which it has fed upon the thought found in its habitat and that it has absorbed nutriment, cast off, appropriated, assimilated, and is, by these acts of assimilative energy growing into a larger stature and finding by this means a more discriminating focus for its activities. The kindergarten has not been deformed by its stretching and groping after a clearer light, nor is it necessary to put it into a straight-jacket to bring it back to the exact form and measure of Hegelian mold out of which it sprang and from which it has begun to evolve.

It seems a most necessary thing at this juncture of kindergarten affairs to restate some of the familiar Frobelian principles of education, to reinterpret in part, and to indicate the emphasis, the reinforcement, or the departures that the general trend of modern psychology and evolutionary theory demand.

Froebel's doctrines and his life-work have a significance, even to those who are not directly interested in forwarding the kindergarten as a step in education; they have a place in the history of modern thought. Belonging as he does to the group in which we may put Goethe, Schiller, Lessing, Coleridge, and Wordsworth, he forms with them a kind of link between the German idealistic school of philosophy and modern thought. These men, the poets, the dramatists, the novelist, and the educational reformer, brought what were to them root principles from the regions of pure thought and realized them in the world of people and social forces through the medium of their art. In them the germinal principles of Hegelian thought become vital and dramatic, and through art they were made the possession of the world. Through them this idealistic philosophy created a hospitable atmosphere for the doctrine of evolution that followed, and which has remade our physical, our social, and our mental sciences.

The concepts of unity, the unity of man and nature, the process of growth as development, the indwelling of energy

which is one energy in all creation and the meaning of creative acts as self-revelations, the finding of truth in the symbol, all these are the basic principles, which are as warp to the art of their weaving. Goethe says:

> Wouldst thou truly study nature?
> Seek the whole in every feature
> Whole at each point, at each point canst thou learn all;
> Only examine thine own heart,
> Whether thou shell or kernel art.

Tennyson, reflecting this viewpoint writes his lines:

> Flower in the crannied wall,
> I pluck you out of your crannies,
> Hold you here, root and all, in my hand.
> Little flower, could I but understand
> What you are, root and all, and all in all
> I would know what God and man is.

Schiller in his poem of the "Artist" says:

> The truth that had for centuries to wait;
> The truth that reason had grown old to find
> Lay in the symbol of the fair and great,
> Felt from the first by every child-like mind.

And as a final whip to the flagging creative energies of the doubting human Goethe says:

Produce, produce, produce! Though it be the smallest infinitesimal fraction of a worldkin, yet—produce!

Wordsworth writes of the significance of nature:

> Wisdom and Spirit of the Universe!
> Thou soul that art the eternity of thought
> . . . . . .
> not in vain
> By day and starlight thus from my first down
> Of childhood didst thou intertwine for me
> The passions that build up one human soul;
> Not with the near and vulgar works of man,
> But with high objects, with endur'ng things
> With life and nature.

Not only does Froebel's theory bear this quality of binding the old to the new but in himself, in his own life, he combined the attributes o' philosopher and observer. While his method

of procedure was distinctly governed by a priori premises he nevertheless went to children with a most open feeling for the worth of their expressions as giving cheer to their processes of growth. This feeling of respect for the meaning of childrens' acts, this respect for their impulsive tendencies, for their primitive desires at once places Frobel in touch with modern thought despite his a priori philosophy.

While Froebel left no "ear's outline" he did make provision for continuity. He planned for plays that would progressively utilize his powers of discovery, invention, and control in the adaptation of the play materials.

The previous papers[2] in this series have dealt with the gifts, that important set of Froebelian materials, a succeeding paper will deal with the scarcely less important kindergarten occupations. But as we cannot deal with the organization of activities in the kindergarten programme without touching these topics it is necessary at least to review the principles embodied in them by Froebel, in order to be clear on points of criticism or emphasis. On this ground the indulgence of the reader is begged, if there is in this paper something of repetition.

In these gifts and occupations themselves, in the descriptions to be found of the gifts in Froebel's Pedagogics, in the *Mother Play Book* and the *Education of Man,* we find asserted and reasserted definitely and comprehensively the basic principles on which any course of study or programme for kindergarten or school must rest. These principles may be classified by the student of Froebel into psychologic, social, and religio-philosophic principles according as they are directed toward the development of mind in the individual, in the working out of social relationships or in securing an interpretation of the plan of the universe.

Psychological

1. The child is a self-active being whose impulses lead to all-sided growth.

2. The mind is a unit.

[2] Patty Smith Hill, "Value and Limitation of Froebel's Gifts," *Elementary School Teacher,* November and December, 1908.

3. Growth is continuous.

4. Being continuous, growth proceeds by stages, each stage growing out of the preceding, conditioned by it, and showing special powers and characteristics.

5. Infancy is the stage in which the child is gaining control over his own movements, through sensori-motor adjustments, and gaining through them an apprehension of meanings bound up in the objective world.

6. In early childhood the rise of speech, locomotion, and imitative play brings him into possession of a wider range of bodily control, more definite imagery, and a larger consciousness of related meanings.

7. Truth is felt by the child before it is clearly perceived. Play nourishes the "feeling" for the true and implicit in play creations.

8. As boyhood follows childhood, play merges into work, play ends are replaced by ends which the boy recognizes as on a plane more nearly approaching those of adults. Persistence and self-criticism are the powers which enter into productive work.

9. During boyhood the individual becomes capable of reflection, of discovering principles of connection, and of holding them clearly in consciousness.

One contribution of Froebel's psychology is his stress upon the *act* as the point of departure in the knowing process. The increment of impulsive act is knowledge and the renewal of the impulse. In this he anticipates the emphasis of modern educational psychology.

> You will foster his impulsive movements, exercise his strength, prepare him through doing, for seeing through the exertion of his power for its comprehension. In a word you will seek through self-activity to lead him to self-knowledge.[3]

Another citation from the *Commentaries* has a most modern ring:

> How different are the motor activities from the activities of sense, and yet how each reacts upon the other. Each one of our little plays has shown the recoil of movement upon sensation, or of sensation upon movement![4]

[3] *Mottoes and Commentaries of Froebel's Mother Play*, p. 74.

[4] *Op. cit.*, p. 185.

In the following quotation we find a clear statement of the sequence of mental development on the side of knowledge:

> In your education of your child, therefore, let your point of departure be an effort to strengthen and develop his body, his limbs, and his senses. From the development of body, limbs, and sense, rise to their use. Move from impressions to perceptions, from perceptions to attentive observation and contemplation, from the recognitions of particular objects to their relations and dependencies, from the healthy life of the body to the healthy life of the spirit, from thought immanent in experience to pure thinking. Ascend thus from sensation to thought, from external observation to internal apprehension, from physical combination to spiritual synthesis, from a formal to a vital intellectual grasp, and so to the culture of the understanding, from the observation of phenomena and their relation to the recognition of their final cause and hence to the development and culture of life-grasping reason.[5]

Social

1. The child is a being actuated by impulses that relate him to others from the dawn of intelligence.

2. Recognition is mutely sought before speech begins; sympathy is sought in the child's pleasures, griefs, knowledge, and discoveries.

3. Speech and imitation become the great means of communication and social learning. By means of imitation the child wrests the meaning from the acts of others, while by speech he enters into conceptual systems, his own and others. Speech becomes a useful instrument for the satisfaction of desires, whether material or intellectual.

The emphasis laid by Froebel upon the community of playing and working individuals as an indispensable condition for securing education, even the education of a little child, constitutes another contribution to education.

Philosophical

1. Unity embraces all things.
2. The divine essence pervades all things.
3. All things are creations of the divine.
4. That which God creates partakes of his nature, and is in turn essentially creative.

[5] *Op. cit.*, p. 59.

5. The human being is the highest earthly expression of this creative energy, must be developed through creative activity.

6. The end and aim of all things is to develop and so reveal this divine essence.

7. The last stage of this self-revelation is in the recognition of his destiny, his oneness with the source of all things.

Educational Propositions

1. Education can but remove obstacles to self-revelation, and assist its course. Education should therefore be following, not prescriptive. Freedom is the condition essential to development.

2. Since all things have proceeded from the divine unity, the child can find himself mirrored in the lesser things of nature, in the forms and laws, structures and functions of plant, and animal. Therefore a study of nature is one great means of approaching clear consciousness of divine unity. To the little child this comes in the form of impersonations and play.

3. The family is the type of social organization. A co-operative community is the requisite environment for the growing child, into which he enters by play and by actual participation in its industries and festivals.

4. Intellectual analysis, synthesis, and reflective thought belong to the stage of the boyhood and youth, rising through education nearer to the goal, which is clearness toward his relations to the trinity—nature, man, God.

What is the basis afforded by the theory of evolution? How does it differ from Froebel's thought? What effects has its adoption on kindergarten procedure, and especially upon the programme? These are some of the questions that naturally arise.

II. MODIFICATIONS SUGGESTED BY THE EVOLUTIONARY POINT OF VIEW

The theory of evolution makes the child one with all nature in these essential points:

1. He is a growing and changing organism.

2. Growth goes on by means of his own efforts to adjust himself to his environing world.

3. His equipment for this adjustment is his stock of reflexes, instincts, and impulses to act which throw him into contact with the objective world.

4. Out of these contacts come stimuli which are registered, held to, or avoided, and which furnish him through his reactions upon them with sensations, perceptions, and images which he can manipulate as memory or imagination and from which he derives his concepts and conceptual world. His reactions to stimuli either grow into larger, more efficient ways of dealing with this world of things and forces, or harden into fixed habits.

Educational Propositions

1. The clue to education consists in controlling the stimuli so that the responses which the child makes will be the most fruitful for him in terms of imagery, concept, and control.

2. As the individual shapes his growth by reactions upon stimuli, so society has shaped itself. The school is one instrument of society for perpetuating its ideals and habits, or for enlarging and purifying them according as it selects school conditions.

Psychological Modifications

What have we in this evolutionary theory not already given us in the psychologic insights and philosophic outlook of Froebel? An examination of the two plans readily yields a parallel. It shows almost every important generalization that Froebel made on the process of mental growth with this most weighty addition: *We now know not merely that such and such is the order of growth, but we know with some definiteness how such and such processes affect later processes. In other words, we know more about the causal links in the series.*

We know, for example, both in brain terms and in mind terms more of the interrelation of sense and motor processes. We know also that certain brain conditions parallel mental states. We know something of the physiological accompaniments of emotional states and their consequent reaction on body conditions, as well as the converse. We know more inti-

mately the instinctive side of life. We have at our command a remarkable study of the mode in which imitation provides for the intellectual control demanded in invention. The unitary nature of consciousness is affirmed by Froebel; and since his time this conception has replaced the old faculty psychology. The motor nature of consciousness which Froebel assumed is verified. But when we come to the subject of the growth of concepts we do not find the same confirmation for Froebel's belief in the inner norms or germs of thought which project themselves, so to speak, upon the objective world and in this world find their correspondences. This belief of Froebel's gave rise to his symbol, the awakener of the inner germ which rises thereby into a general idea or feeling of truth.

Modern psychology shows that the concept gradually emerges as the running together of like elements met over and over again in varying complexes, until they become in themselves *one,* an experience, a thought, which is the result of a long process, from dimness to clearness. The view of symbolism, then, which holds, for example, that the reason why a babe is charmed with a clock is because of his presentiment of the meaning and value of time is not supported by modern psychology. Nor is the belief that as an infant gazes at a ball it has a dim presentiment of the great truths of which it is a symbol. The view that makes many, countless, typical experiences yield their gradually rising increment of thought, until it climbs above the threshold into clearness is justified.

It follows therefore—and this is a main line of cleavage—that whatever in individual kindergarten exercise or programme seems to force the earlier point of view, regardless of children's own interest or continuity, is questioned.

To sum up, this difference is also one of emphasis. Froebel and many of his followers emphasized the *innate mocrocosmic germ,* while evolutionary thought emphasizes the effort of the mind-body-organism to adjust itself to the stress and strain, the push and pull of the outer world. The stress of modern thought falls upon the value of the inner impulse to act, rather than the inner germinal idea, not upon the innate prescience of meaning

in the symbol, but upon the *act which converts the symbol into meaning.*

Social Affirmations

What does modern evolutionary theory contribute to Froebel's views on social education? It gives most absolute affirmation of their validity. It is scarcely necessary to review the modern grounds of justification, they are so familiar to all. The biological significance of play is undoubted. The relation of instinctive modes of play to racial activities is a hypothesis that adds weight to Froebel's view of racial stages and their reflection in child life.[6]

The creative character of play is recognized. The need of direction and partial control of play-activities is insisted upon for educational ends. No class of educators looks upon the Santa Barbara experiment in the "free-play-programme" as final in this regard. Belief in play has resulted in a great national organization for its promotion through the establishment and maintenance of playgrounds and play festivals. It has spread upward through the social settlement to play and art for young people of all ages.

The game is a recognized social instrument to entrain to group action, leadership, and self-subordination. The social imitation play is recognized as an adjustment by the child to the social aspects of his environment, yielding social comprehension. Similarly constructive plays add to this increment that of intellectual control of materials and forces.

The school is recognized as ideally a community, not an aggregation—a working and playing group of children, taking upon themselves social initiation. A comparison of Froebel's ideal school sketched in the chapters on the "Boyhood of Man" and "Man as a Scholar and Pupil" [7] with the school of Dr. Dewey's "School and Society" shows how prophetic was Froebel's social insight.

[The conclusion of this article which will appear in the February number will be upon "The Present Situation."—Ed.]

[6] Froebel, *The Education of Man*, pp. 40, 41.

[7] *Op. cit.*

EDITORIAL NOTES

A Broader Interpretation of Technical Training

One of the features of the recent meetings was a tendency to enrich and liberalize the content of technical training of all kinds. "Teach our children to think, and we will risk the rest" summarizes the attitude of organized labor. How far this attitude has exerted a chastening and restraining influence upon the association an outsider could not judge. It was noticeable that the men chosen to represent the manufacturers were those who were able to approach the subject in the scientific attitude of the trained student. It must have been reassuring to the labor representative as well as to the educator to hear Mr. Alexander say, "Industrial education must prepare for both work and recreation" and also that "a rational apprentice system is nothing but a trade school," that, "skill, mental training, and character must result from this training," that "nothing but this is worthy the name under modern industrialism," and "skill must be accompanied by intelligence which animates all work and tells the why."

Certainly if the apprentice system or the trade school attains this result it will have succeeded where the public-school system has too often failed. There was unanimity as regards the proposition that the student should be made an independent thinker with the power not only to fit into conditions but also to *create* the conditions.

Discussion naturally developed variance of opinion concerning the most effective machinery for bringing about this result. There was encouraging recognition of the fact that the best kind of a school for one community was not necessarily the best kind for another, and an undercurrent of suggestions that the government should aid in experiments leading to the solution of the problem. In fact the speakers at this last meeting approached the question of industrial education as students who realized the weightiness of the problem and were willing to devote to it, time, money, and their best intellectual efforts.

The Point of View of the Man Outside of the School

To those of us who look upon the world through the windows of the schoolroom, the needs which have aroused this effort may not seem imminent. Our rank and file in school are kept busy on the task of caring for the 25 per cent. who do not drop out between the fifth and sixth grades, and we have enough to occupy our minds in providing in the best way for the 5 per cent. who remain through the high-school course. It is well, therefore, to see the situation through the eyes of those on the outside. To them it it a question of the most important of all assets—the intelligent workman. The Massachusetts report has been conspicuous in every discussion. The 18,000,000 children who in 1907 left the public schools between the fifth and sixth grades constitute a waste-product which for economic reasons alone must be redeemed.

The Relation of the Technical School to the Present System

The discussion so far seems to point to the conclusion that eventually technical schools must be articulated with the public-school system. The organization of the elementary curriculum along the lines of general industrial training would seem to be the logical beginning for such an organic system. With certain fundamental industrial experiences as a working capital, the trade school would have time to do its own work effectively without imposing the much-dreaded vocational idea upon the lower grades. If the school people realized the strategic importance of this they would hasten the reorganization of the curriculum. It is not possible, however, that a system which already has its traditions can effect changes rapidly enough to control the situation. Probably other states will rapidly follow New York in offering material encouragement to the trade schools. At the start they will be somewhat isolated, and it will take the double time of readjustment on both sides to bring them into effective harmony.

During the past year the society has more clearly defined its function. The first report of its Committee of Ten and the authorization of a special officer in the field indicate an active proselyting campaign. It is to be hoped that it will stimulate an equally careful consideration of the subject on the part of every teacher in the country. L. S. C.

NOTES AND NEWS

The Post Express (Rochester, N. Y.) for Saturday, November 14, contains a full page of school problem material which is of considerable importance. It will be recalled that eight years ago a new board came into office and undertook in a vigorous but not revolutionary manner to reorganize the city schools which were in a somewhat backward condition. Three weeks ago a citizens' committee began work as a result of a general meeting held in September. This committee has now formulated twenty requests which it has discussed with the board of education. The remarkably sane and courteous spirit of the latter body has averted any danger of serious trouble and has taken much of the wind out of the committee's sails.

The situation remains, however, somewhat precarious and the effect of what has been done in Rochester upon other cities in which the issues first stated in Aristophanes' *Clouds* are ready to come up at any moment cannot well be predicted. A summary of the requests is as follows: "that dramatization and the three group system be made entirely optional with the grade teacher; that moral discipline be strengthened; that exhibition be stopped; that the making of books be cut down; that school supplies be furnished to the children and that free textbooks be favorably considered; that pencils be substituted for ink in rough work; that the time for formal drill in spelling be increased and the question of more formal drill in grammar be investigated; that a better textbook in arithmetic be introduced; that the the formal drill in geography be increased; that the fundamental take precedence of the 'expression work;' that some kinds of expression work be dropped from the curriculum; that the waste of time before festivals be checked; that the strain of the artistic studies be relieved by the employment of special teachers or the interchange of work between teachers; that the proportion of men be increased; that some home work be required of the grammar grades; that a formal and uniform test be applied in the grammar grades; that the salaries of the teachers be increased; that the established practice regarding tenure of office be made plain, and that such causes of irritation as may exist in the teaching force may speedily be allayed."

The board meets these recommendations by showing that some of the grievances are not well founded, others have been and are being carefully considered in comparison with the work of other leading cities; still others, as the overstress on celebrations of festivals, are an inheritance which has been steadily reduced; the need of men teachers cannot be filled

by wishing and the larger salaries depend upon taxation and not the school board.

The most interesting consideration appears in the failure to place the matter upon a basis of expert judgment. Pastors, college and theological seminary professors are not necessarily experts on elementary education. The suspicion that the persons concerned may not be expert is not reduced when one meets the recommendation concerning arithmetic "to introduce a textbook which will be more in line with the good old Robinson." Again the committee finds that mothers are disturbed because children daub their clothes with ink, therefore "we recommend that the children be permitted to do all rough work with lead pencils." There is no home work in the elementary school and it is asked that it be put in. Quite apart from the individual's views on pencils and home work the danger of settling these by popular sentiment is evident. I recall the withdrawal from one high-school room the same day of two girls—one because the room was overventilated, the other because the air was too close.

The expert problem comes out again in the recommendation that a committee be appointed "to advise with the board in the preparation of tests" in the grammar schools. This committee is to consist of two members of the university faculty, two from each of the high-school faculties, and three from the citizens generally. Does it not occur to the reformers that there may be grammar-school people whose services would be of value in testing grammar schools? If there are none the reforms had better begin in finding some who can help.

One inference from some of the items is that teachers have been complaining about requirements which they misunderstood. So often school troubles would be straightened out if there were franker relations between the various members of the force. If teachers would take their grievances direct to supervisors both would learn much that they need.

The reaction in this instance is on a higher plane than has usually been the case. The partisans of "fundamentals" recognize the unfortunately named "expression work" as a factor and instead of calling for its removal only demand that it be put in its properly "subordinate" place.

The names of the superintendent and assistant superintendent do not appear but it is evident that both of them are in mind. How largely the former's opposition to Regents' Examinations plays a part cannot be readily seen. Mr. Carroll and Miss Harris have placed us all in their debt for suggestions and experiments and we hope that the board may combine its present graciousness with equally necessary firmness on central necessities so that the work begun may go on, reconstructed perhaps by a larger view of community needs but not put upon a lower plane by non-expert limitations.

The reports of W. L. Bodine, superintendent of compulsory education, and of D. P. Macmillan, director of the Department of Child-Study and Pedagogic Investigation, upon the conditions in Chicago schools, have called out wide notice so far as the general conclusions are concerned. Five thousand children habitually hungry and ten thousand more who do not have sufficient nourishing food, as estimated by Superintendent Bodine, is certainly distressing enough to compel attention. Dr. Macmillan's report brings out the close connection of malnutrition with retardation. Of 10,090 children observed in 12 schools, 1,178 were rated as "necessitous." The distribution of these by grades is significant! Among children of kindergarten age the percentage of underfed is 15.9, and for grades one, two, three, four, five, and above, the percentages respectively are 13.8, 11.2, 9.6, 9.0, and 5.9. The inference that the larger number of ill-nourished children in the lower grades is due in part at least to retardation is confirmed by Dr. Macmillan's data concerning subnormal children. Of some 2,100 subnormal children examined in the past three years it was found "that in the case of approximately 55 per cent. the subnormality, in part, at least, was attributable to malnutrition and insufficient food."

The Probation and Juvenile Court movement in Italy is reported in *Charities and the Commons* by Miss Lucy Bartlett. Beginning with a band of volunteer workers who undertook to supervise boys "conditionally condemned," the society in Rome now numbers three hundred subscribers and forty one active workers, and similar societies have been formed in Milan, Turin, and Florence. In May of 1908 a ministerial circular provided for the establishment of special courts, analogous to juvenile courts in this country, in which the judge "shall endeavor to treat juvenile cases in a psychological rather than a punitive spirit."

School gardens were found highly suitable work for defective children in the Cleveland schools the past year.

Wherever the statistics of over-age children in the public schools have been collected and studied, the school authorities and the community have been shocked to discover the large number of children who are retarded in their progress through the schools, and are over age for the grades in which they happen to be. Dr. Roland P. Falkner, commissioner of education for Porto Rico, has made a study of retardation in school work in *The Psychological Clinic* for May.

The five cities studied are New York, Boston, Philadelphia, Kansas City (Mo.), and Camden (N. J.), the only cities from which statistics can be obtained for the purpose of a comparative study. The theoretic age limit for the first-grade child is seven years. All children over seven years in the first grade may therefore be regarded as beyond the age limit of that grade; similarly, all children over eight years in the second grade, nine in the third grade, and so on throughout the eight grades in the school

system. In the February number of *The Psychological Clinic* Dr. Cornman, district superintendent of Philadelphia, had shown that in Boston 21.6 per cent. of the school population are one year or more behind the proper grade for their age, in New York 30 per cent., in Philadelphia 37.1 per cent., in Camden 47.5 per cent., and in Kansas City 49.6 per cent.

Dr. Falkner subjects Dr. Cornman's figures to a searching analysis, and finds that the statistics used by Cornman are not directly comparable, because they are computed by a different method in each of the five cities. After eliminating the discrepancies due to differences of method, and basing the figures upon the total enrolment, which was the method originally used in Camden and Kansas City, Dr. Falkner finds the results to be even more striking than those reached by Dr. Cornman. The percentages of retardation for Camden (47.5 per cent.) and for Kansas City (49.6 per cent.) remain unchanged, of course. For Boston the showing is much better, being only 12.5 per cent. instead of 21.6 per cent. For Philadelphia and New York, however, it is somewhat worse, being 42.5 per cent. instead of 37.1 per cent. for Philadelphia, and 35.0 per cent. instead of 30.0 per cent. for New York.

These figures have an important bearing on the question of the causes of retardation. Why should Boston have only 12.5 per cent. of children behind a satisfactory age limit, and Philadelphia and New York have respectively 42.5 per cent. and 35 per cent.? The populations of these cities are not sufficiently diverse to account for this marked difference to the advantage of Boston. Dr. Falkner points out that it may be partly due to the fact that in Boston the children appear to enter the school system at a much earlier age than they do in the other cities. But both Dr. Cornman and Dr. Falkner believe that the methods by which the city of Boston succeeds in getting the children up through the grades are well worthy of study by the rest of the country.

Comparisons of American with British education have often been made to the disadvantage of the former on the score of efficiency. What efficiency means is interpreted differently, of course; certainly, no one would long be able to maintain that inability to pass the college-entrance examinations should be the final proof of inefficiency. But that charge was made, practically, in the September *North American Review* by Lieutenant Larned, of the West Point Academy. Over against the rather doubtful statistics there given, we may set some reports of the results of entrance examinations at the universities of Glasgow and Edinburgh, held last September. At Glasgow, out of 250 candidates who took the entrance examination in English, 26 passed, i. e., 87 per cent. failed. At Edinburgh, 83 passed and 89 failed in English, while in French, 44 passed and 82 failed.

A good many signs point to the rise of what may specifically be called an "international consciousness of the problem of education." The sense

of the failure of educational practice along specific lines as indicated in these various statistics, has its darker aspects relieved by the positive work of the First International Moral Congress which met at the University of London in September. More than a thousand educational leaders from all parts of the world were present. Aside from the discussions of specific phases of the general problem of moral education, in which nothing new of importance was suggested, the positive gain that will come from reflection upon the congress as an accomplished fact, with the correlated meanings of the fact, will be very great. Beyond any mere discussions of moral training rises the fact that moral education is seen to be a real function of our world-life, international in its bearings, and no longer merely an individual or even a national issue. With it is wrapped up the whole question of national ideals and sincerity in international relationships. Japan, Germany, Russia, and England, not to mention other countries, met to discuss "moral education." If that fact is anything more than a polite international sham, it must certainly come to have some bearing on the relationships between England and Germany, Russia and Japan.

A new departure has recently been made in the school system of New York State. A special Department of Trades Schools has been organized under the Education Department of the state. After certain set requirements as to qualifications of teachers and equipment of buildings have been fulfilled, the state will allot to schools whose boards will agree to maintain a session of not less than forty weeks, with not fewer than twenty-five pupils, the sum of $500, with additional allotments for each additional teacher required. The aim as set forth by the department is the development of craftmanship. But it is difficult to see how the regulations as to the schools are in all points consistent with this aim. There will be two classes of the schools: (1) factory schools, training for work in factories where machinery predominates; (2) trades schools, training for the constructive trades, along the lines of individual interest and ability without regard to the demands of machinery-work. This latter provision seems excellent. Full information as to the exact trend of the former is not at hand, but it hardly seems to be in line with the best developments in industrial education.

The postmaster-general has asked for the co-operation of all schools in the instruction of children in the organization of the Post-Office Department and in the operation of the postal service. Special materials for use in such instruction is being forwarded by the department to all local post-offices. The reason for this effort is found in the fact that the dead-letter office receives about 40,000 pieces of mail daily.

Kindergartners are rejoicing over the prospect of an early death of the Sunday comic supplement. The *Boston Herald* has already discontinued its publication, and it is thought that other leading papers will follow the lead

of Boston. Kindergartners have always maintained that the normal child has no real interest in this particular form of "children's literature."

The demand for a more thoroughgoing application of science to the ordering of the household underlies one phase of modern industrial education, and furnishes one of the liveliest of topics of contemporary discussion. Superintendent Van Sickle, of Baltimore, has recently been saying that our schools have not made as adequate provision for girls as for boys. The boy is prepared, as schools go, for a great many lines of work after school. But the girl is prepared for very little, nothing beyond bookkeeping and stenography. He suggests that the girls should have the benefit of a polytechnic training fitted to their future needs, and as comprehensive in its way as is the work for boys. The work of such a school should center about household economics in the larger sense, i. e., the application of scientific principles to the whole course of daily life.

The next convention of the American Physical Education Association will be held in Philadelphia in April. Among the topics announced for discussion we note: "The Place of Physical Education in the Public-School Curriculum;" "The Playground as an Educational Force;" "Physical Education for Girls in the Public High School;" "Administrative Problems Connected with Physical Education in the Public Schools." Attention to this phase of education is being enforced both in this country and in Europe by journals and associations, and by the work of leading educators.

Dr. Witmer, of the University of Pennsylvania, discusses a topic correlative with this in the November number of the *Psychological Clinic*. He deals with the problem of feeble-mindedness, and its relation to bodily conditions and brain states. He contends that the right kind of medical and educational work given by a man who understands the situation and given at the right time may mean all the difference between imbecility or marked subnormal efficiency and some relatively high degree of efficiency. An "Orthogenic School" has been organized in connection with his work for the purpose, as the name indicates, of cultivating a "right or normal development" in children for whom there is, in his opinion, a fighting chance of restoration to normal life.

In the same journal, Dr. Felix Arnold discusses the classification and education of afflicted children in the public schools. He points out the necessity of establishing classes in which will be treated separately (1) backward children, (2) crippled children, (3) deaf and dumb children, (4) blind children, (5) feeble-minded children, (6) delinquent children, (7) morally defectives. He outlines the educational treatment which should be applied in the public schools to each of these classes. He insists that as long as the public allows afflicted children to be born into the world, and to live, the only logical thing is to educate them on a par with other children.

It may not be amiss, in this connection to call attention to the suggestive description in the *Outlook,* for December 5, of the Forest School of Charlottenburg in Germany where about two hundred and fifty children from the town, who are suffering from various defects, are educated at public expense in a school in the forest, under simple conditions. The annual expense of the school is above $12,000, most of which is paid out of the general taxes of the community. But after four years of testing the merits of the case, it is generally felt that the money is well invested, for it means the producing of two hundred and fifty self-supporting individuals. During the past year the school was copied at Dresden, at Elberfeldt, and at Borstal Woods, near London. And a school organized along similar lines has more recently been opened for the children of well-to-do parents on the eastern side of Berlin.

Current Events gives the following account of an interesting experiment. For some years a Sicilian named Antonio Parisi has been giving historical "puppet-shows" in the Sicilian quarter of New York City. His plays deal chiefly with events in the life and times of Charlemagne. The Drama Committee of the People's Institute has now taken notice of Signor Parisi and is to test the puppet-show as an aid to education in history. The show, moved to a retreat near Washington Square, is to be accessible to 600,000 school children and their teachers. The school authorities of the city are said to be very much interested in the experiment. The Sicilian children, according to enthusiastic advocates of the plan, know the history of Charlemagne "like a book," wholly through these shows.

A recent number of the *Blätter für die Fortbildung des Lehrers und der Lehrerin,* published at Berlin, has the following items relating to women in German schools:

The lack of men teachers in Gotha is so great that the wife of a schoolmaster was obliged to step in at Sundhausen, as no master was to be had.

The Catholic women teachers' union in Bavaria has petitioned for authority to permit unmarried women teachers to assume the title "Frau" in place of the "less worthy title" "Fräulein"—this to apply both to speech and to official communications in accord with historical authorities. According to which "the unmarried also have a right to the title."

BOOK REVIEWS

Chinese Fables and Folk Stories. By MARY HAYES DAVIS AND CHOW LEUNG. With an Introduction by YIN-CHAN WANG TSEN-JAN. New York: American Book Co. $0.40.

This is a recent addition to the series of Eclectic Readings. It lays claim to being "the first book of Chinese stories ever printed in English that will bring the western people to the knowledge of our fables which have never been heretofore known to the world." The general belief of the occidentals has been that the Chinese had no fables, but the research of the translator and compiler of this little volume has brought to English-reading children a varied collection. They are, according to the testimony of the writer of the introduction, fair examples of the folklore of this ancient people. The book is intended to give "not . . . . a full idea of Chinese literature, but it shows the thinking reader a bird's-eye view of the Chinese thought in this form of literature."

To one who is not a student of oriental thought the book gives glimpses of a different life, a conception of the ideas of life and a mode of embodying these ideals in forms so alien to our own and yet in ways so human that it carries with this sense of difference the indescribable feeling of charm. While affording a series of pictures of manners, customs, and ideas not our own, it still draws a remote people nearer to the one who enters into these sympathetic human records. For this reason the book seems worth while as reading-matter for children of the later years of the elementary school. The fables have been taken, not only from the common stock of the story-teller, but are found recorded here and there in advanced literature and historical books. For this reason they have been most difficult of access to the foreign student of Chinese writings because they have been lost to all who had not a perfect control of that all-but-impossible written language. Much credit is therefore due the compilers.

Japanese Folk Stories and Fairy Tales. By MARY F. NIXON-ROULET. New York: American Book Co. Pp. 191. 40 cents.

This is a later book in the same series as the *Chinese Fables.* It is a collection of popular stories from Japanese mythology and folklore. Like the other collection they are especially suited to the interests of the older children not to say adults, for they require a certain maturity of mind and experience to appreciate the subtlety of meaning in many and the poetic significance and grace of diction. As a means of giving a reflection of their habit of thought, their attitude toward people and events, their feeling for nature, and their religious sentiment, these stories must be unrivaled and should occupy some place in relation to the study of peoples which is now an illuminating phase of the study of geography.

The Louisa Alcott Reader. A Supplementary Reader for the Fourth Year of School. By LOUISA M. ALCOTT. Boston: Little, Brown & Co. Pp. 222, illustrated.

Just why this book should be designed for fourth-year and not for third- or fifth-year pupils is not quite clear. Of course Miss Alcott is a prime favorite with girls, but most girls can be trusted to read her books if they are in any degree accessible at home. An old-fashioned idea of school may be dominating the commentator who feels that something more significant as literature on the one hand, or really valuable related information on the other, such as may reinforce his study, should form the bulk of a child's school reading. The charm of Miss Alcott's books is undeniable. They furnish the sweet meat and sugar plum of children's reading at a certain period.

B. P.

A Little Land and a Living. By BOLTON HALL. New York: Arcadia Press, 1908. Pp. 287. $1.

Two years ago there appeared a book of striking title—*Three Acres and Liberty*—but a book of equally striking content. It was designed to make clear to overcrowded, underfed, and more or less uncomfortable city people that the small farm can be made to make a good living for a family, and that the amount of energy expended by a worker in the shop will give larger returns upon the small farm. We now have from the same author a second book, *A Little Land and a Living,* this being a sequel to the first and having been designed to help solve the problems of who shall go to the farms, how shall they be got to go, to what kind of farms should they go, and what should they try to grow upon the farms.

Mr. Hall asserts that "there is more money to be made out of the soil, if you go at it intelligently, than there is in any endeavor that is open to every one." It is urged that if those who are living in conditions that render adequate food and good hygienic conditions impossible, were to secure a small piece of ground, an acre or less, usually they would find that this small piece of ground would make possible plenty of food, good air and the feeling of independence that comes with doing something that is worth while. Often these people should secure this land sufficiently near the city to make possible a daily trip to city work when such may be had. Abandoned farm lands may be had for small sums, and under the free guidance of the United States Department of Agriculture, they may soon be made productive. The availability of the market must always be kept in mind. Vacant lot gardening has never been fully developed, and offers very great opportunities. All well-organized plans for utilization of vacant lots have given valuable money returns, but have done a much greater service in giving new purpose and opening new opportunities to fully or well-nigh discouraged people. Intensive farming makes possible much valuable farming within most city limits, and a very large amount of it quite near all cities. Meantime the general health, attractiveness, and land values are enhanced. "One-sixth of an acre planted in radishes and lettuce, followed by

egg-plant and cauliflower, and the next year to radishes alone followed by egg-plant, yielded at the rate of over $1,200 an acre per year."

Record yields of various crops are given and certainly look tempting to anyone who loves country life. The large number of crops that may be grown profitably will surprise many readers who thought they already knew about the possibilities. "Animals for Profit" includes a discussion of a snail park, frogs, turtles, bass, pheasants, dogs, cats, silver foxes, and bees. The résumé of the enormous advances in agricultural practice within the past ten years, opening of new agricultural territory by dry-land farming, irrigation, and by reclaiming of swamp areas, treatment of soils to retain or bring back or develop a high degree of fertility, can have no other result than to stimulate the general interest in farm life, and in this a great service has been done.

It must be said that there is no adequate solution of the great problem of who is to leave the city for the farm, and just how land is to be secured from them. There are many people who gladly would accept the tender of a good farm, but such a ready settlement of the difficulties does not seem immediately forthcoming.

Methods in Teaching. By ROSA V. WINTERBURN. New York: The Macmillan Co., 1907. Pp. 355. $1.25.

During the World's Exposition held at St. Louis, many teachers were attracted to the exhibit of the schools of Stockton, California. The interest in this exhibit stimulated the preparation of a book upon *Methods in Teaching,* intended to present the Stockton methods, rather than a solution of general educational problems. The first seven chapters of the book are given to literature, language, and word study, two chapters are given to arithmetic and one each to plant study, animal study, non-living things, geography, history in the primary grades, civics, and a closing chapter upon drawing, music, physical culture, and sewing.

Obviously the author believes either that literature, language, and word study should occupy most of the attention of the grades, or that more emphasis is needed to get a proper amount of work well done. The suggestions for work in these subjects are quite detailed, and more than one-third of the entire plan is given to this aspect of the work. In justification of this large emphasis the author says, "He who knows how to read, and who desires to read valuable and instructive books has gained a great part of his education." With this sentiment many school people would agree, but it would not follow that so large a proportion of the time should be given directly to the language work. As evidenced in the above quotation the value of reading depends quite largely upon the selection of reading about things that are worth while. It is important that people give more time to thinking about interesting and valuable material than that they should give so much of their time to consideration of forms of expression. I do not mean to minimize the importance of the latter, but to call attention to the fact that if more time were given to definite, clear, trustworthy thinking in arithmetic, history, etc., such would give the real basis for

development of good forms of expression. It is difficult to secure good expression unless good impression precedes it.

The chapter on "Plant Study" was prepared by Mr. Edward Hughes, supervisor of nature-study in the Stockton schools, and it and the succeeding chapters upon natural history subjects will prove most helpful to many teachers. We cannot agree with the author when he says "nature-study is a common-sense subject and does not require special preparation of the teacher." If it is not "a common-sense subject" it has no place in the schools—indeed it and all other worthy subjects are common-sense subjects. The claim that it demands "no special preparation of the teacher," is just the thing that has so often brought nature-study into disrepute. In order to make nature-study fully justifiable in the schools the teachers need some familiarity with nature materials—some knowledge of nature. The proper point of view is also necessary, just as in a study of history or mathematics, but we should scarcely argue that point of view is all that is needed in any of these things.

The material included in the chapters that deal with nature subjects is all good and teachers will find most helpful suggestions as to methods of organizing these materials. The whole book should be studied by teachers who are looking for the best in education.

The Boy Geologist. By EDWIN J. HOUSTON, PH.D., with illustrations by HERBERT PULLINGER. Philadelphia: Henry Altemus Company, 1907. Pp. 320. 4 illus. $1.

The Boy Geologist is an attempt at combination of story and presentation of a few ideas upon elementary science—mainly geology—and upon the methods of teaching elementary science. The first and second chapters, in addition to introducing the author's characters, are used in comparing the book-memorizing method of study, and a method of interpreting the real meaning of the text. It would have been more in keeping with the modern notions of science teaching had the author presented some kind of an argument for an interpretation of book discussions as based upon a previous or accompanying study of nature materials. It seems strange nowadays to have presented an argument against verbatum memorizing of books. Does anyone practice such a method?

Beside a discussion of the above point, the character representing the teacher is made to discuss with his boys a few minerals and the leading types of volcanoes. The latter discussion is interesting, but interwoven with it, and composing the rest of the book is a frivolous discussion of a more or less make-believe life of school boys, all of which greatly obscures the small amount of real merit the book possesses.

O. W. CALDWELL

Trois Semaines en France. A Reader. By L. CHOUVILLE AND D. L. SAVORY. Clarendon Press, 1908. Pp. 127.

The subject of this little book is a trip that three young men take through some of the most interesting parts of Brittany and Normandy. It forms a

continuous narrative in which are introduced conversations on diverse subjects, pictures of French life, and historical anecdotes of the two provinces. It is very attractively illustrated with twelve views of different places visited by the travelers. The book is not intended for beginners. It is planned for students of high-school age, who have had two or three years of French. After each chapter (and the chapters are short) there is an exhaustive questionnaire on the text, followed by four or five articles of grammar exercises based on the material just studied. It is a well-planned and interesting little reader.

Simplicité. A Reader of French Pronunciation. By JULIUS TUCKERMAN. New York: American Book Co., 1908. Pp. 128. $0.50.

The aim of this book is to teach French pronunciation in as brief a time as possible. Each lesson takes up two or more new sounds which are explained by the vowel sounds in English words. Following this explanation is an exercise of a few lines, made up of sentences whose only *raison d'être* is that the words contain the sounds presented in the lesson above. The result is sentences of this type: "It snowed all the week. Paris is situated on the Seine. The sick man broke a vein. The queen was pained at the death of her sister. Have you seen the whale?" etc. It may be a simple way to teach pronunciation, but it is simplicity bought at the expense of interest and enthusiasm. How a student can gain any *Sprachgefühl* from such a method is difficult to understand. At the end of the book there is some general reading matter, which, the author says, "'combines the useful and the good'—a notable departure from the usual fairy tales." The first part of this section deals with the human body—head, eyes, mouth, trunk, arms, and legs. This is followed by the story of a loaf of bread, from the breaking of the earth, and the sowing of the seed, to the baked loaf as it comes from the oven. And finally there are a couple of pages on the animal, vegetable, and mineral kingdoms. The book is not in harmony with the present movement in modern language teaching.

JOSETTE E. SPINK

SCHOOL OF EDUCATION
THE UNIVERSITY OF CHICAGO

A Baker's Dozen for City Children. Music by ISABEL VALENTINE; words by LILEON CLAXTON. New York: The Kindergarten Magazine Co., 1907. Pp. 16. $0.50.

The subjects embodied in these thirteen songs for kindergarten children are well chosen, but the songs themselves are below the average. The texts lack charm and the melodies are commonplace. The small people to whom they are offered will sing them for the sake of the ideas expressed but will gain nothing from them of aesthetic value. Poor art for little children is especially to be deplored.

M. R. KERN

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GINN & CO., BOSTON

Book of Alphabets. For use in schools. By H. W. SHAYLOR. Pp. 24. $0.10.

LONGMANS, GREEN & CO., NEW YORK

Moral Instruction and Training in Schools. A report of an international inquiry. Edited by M. E. SADLER. Cloth. Vol. I, pp. 538; Vol. II, pp. 378.

THE MACMILLAN CO., NEW YORK

The American as He Is. By NICHOLAS MURRAY BUTLER. Cloth. Pp. 104. $1.00.

Textbook of School and Class Management: Theory and Practice. By FELIX ARNOLD. Cloth. Pp. 409. $1.25.

Special Method in Reading in the Grades. By CHARLES A. MCMURRY. Cloth. Pp. 351. $1.25.

CHARLES E. MERRILL CO., NEW YORK

The Vision of Sir Launfal and Other Poems. By JAMES RUSSELL LOWELL. Edited with Introduction and Notes, by JULIAN W. ABERNETHY. Cloth. Pp. 172. $0.25.

NEW YORK CHARITIES PUBLICATION COMMITTEE

Medical Inspection of Schools. By LUTHER HALSEY GULICK AND LEONARD P. AYRES. Cloth. Pp. 276. $1.00.

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IRENE WARREN
Librarian, School of Education, The University of Chicago

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DE LA PAZ, FABIAN A. Education in the Philippines. Educa. 29:239–47. (D. '08.)

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FRENCH, CHARLES W. Social education. Educa. Bi-mo. 3:136–47. (D. '08.)

[1] *Abbreviations.*—Amer. Phys. Educa. R., American Physical Education Review; Atlan., Atlantic Monthly; Chaut., Chautauquan; Educa., Education; Educa. Bi-mo., Educational Bi-monthly; Educa. R., Educational Review; El. School T., Elementary School Teacher; Harp. W., Harpers' Weekly; Journ. of Educa. (Bost.), Journal of Education (Boston); Lib. Journ., Library Journal; Man. Train. Mag., Manual Training Magazine; Out., Outlook; Pop. Sci. Mo., Popular Science Monthly; Psycholog. Clin., Psychological Clinic; Pub. Lib., Public Libraries; School R., School Review; South. Educa. R., Southern Educational Review; Teach. Coll. Rec., Teachers College Record.

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